THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."*—PAUL.

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## FALSE PROPHETS.

"And many false prophets shall arise, and shall deceive many."—JESUS.

How often does the above sentence issue forth with a sanctimonious whine from the lips of pious divines with faces and manners starched up as stiff as the ministerial sign which entwines their sacred throats, while holding forth on the "abominations" and "blasphemies" of "Mormonism;" and when driven home with sufficient emphasis, is clenched with the powerful arguments of "Awful delusion!" "Snare of Satan!" "Impostors!" "Deceivers!" "Dreadful abominations!" "False prophets!" &c., till their hearers are left profoundly impressed with a sense of their deep learning, patient research, vast knowledge, and unanswerable arguments!

Leaving irony aside, we will inquire, Who are the false prophets? And in finding an answer, we may probably find our "pious and reverend"(?) traducers in a position they would as lief not occupy. It requires a considerable amount of assurance or ignorance, now, to charge the founders and leaders of the Church of Jesus Christ of Latter-day Saints with being "false prophets," in the face of the multiplicity of prophecies delivered by them and already fulfilled. Yet there can be found men ignorant enough to do so among the religious leaders of the people, whose words and sentiments are loudly re-echoed and applauded by the unthinking masses.

The hypothesis assumed by these characters is, that inasmuch as Christ warned his followers against *false* prophets, there were not to be any more *true* Prophets. This is not only a miserable illogical sophism, but it is also a flat contradiction of many plain and pointed statements in the Bible. Paul declares that in his day God was giving revelations to "his holy Apostles and *Prophets*," (Eph. iii. 5,) long after Jesus had uttered the words—long after his death and resurrection. All the Apostles, Agabus, Philip's seven daughters, and many others enjoyed largely the gift of prophecy; and, in fact, Prophets held a prominent position in the organization of the Christian Church; for "He gave some, apostles, and some, prophets, . . for the perfecting of the Saints, for the work of the ministry," &c. (Eph. iv. 11, 12.)

Failing on this ground, they say that as the Saviour was speaking of the last days, it is to be understood as referring to that time; and, consequently, no true Prophets would exist upon the earth in the evening of time. This is the old sophism repeated, and with no more ingenuousness than before. The remarks of Christ referred to a series of events running down the stream of time from his own days, till the last great winding-up scene; and history fully records the perfect fulfilment, thus far, of his predictions.

False christs and false prophets have appeared age after age; and woe, wailing, and misery have been the sad effects of their missions. Yet it is no more truthful to say that true Prophets would not exist upon the earth, because false prophets have appeared and strutted their eventful hour, than to say that Jesus will not return again, because false christs have mocked the world with their claims on its reverence, while the angels told the gazing Apostles that the same Jesus should descend in like manner as they saw him ascend. (Acts i. 11.) But the very fact of the Saviour recording a warning against *false* prophets is strong evidence that *true* Prophets would exist to declare the will of God to man; else would a simple statement that Prophets would cease have been sufficient warning to all generations—a statement nowhere contained in the pages of the Sacred Volume.

There is no believer in the prophecies of the Bible who can doubt for a moment God's intention of restoring the children of Israel to the land of their inheritance, and bestowing upon them the blessings long promised to the fathers. Now, answer, ye wise ones who revel in the "full blaze of Gospel light" of the nineteenth century, yet deny that God will ever bless man again with the joy-inspiring tones of a Prophet's voice. Where are the heirs of this inheritance and these blessings? Alas for your boasted knowledge! ye *cannot*. Judah, Benjamin, and Levi may produce their representatives, to oblige you; but "the outcasts of Israel"—the long lost, but yet to be restored children of the ten tribes are far beyond your ken, and will remain so till it pleases God to reveal their abode and bring them forth to subserve his purposes and designs. But hear what God has said, through the mouth of a Prophet, with reference to the last days, and the existence of a Prophet therein:—

"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, . . . and will bring you into the wilderness of the people, *and there will I plead with you face to face. LIKE as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.* And ye shall know that I am the Lord, when I have wrought with you for my name's sake, O ye house of Israel." (Ezekiel xx. 33—36, 44.)

When the tyrant Egyptian's heart cowed before the power of Omnipotence displayed through his servant, and the long captive Israelites, released from bondage, wandered forth into the "wilderness of the land of Egypt," God "pleaded" with them through his servant Moses, to whom "he spoke face to face, as a man speaks with his friend." So in like manner will he raise up a Prophet, says Ezekiel, and through him plead with his people in the last days, when the restoration of the house of Israel is being brought about. And to render assurance doubly sure, he solemnly affirms by himself, "As I live, saith the Lord," it shall be so. This is not an isolated passage, for the book teems with like promises and predictions; but this one passage is sufficient to prove that at least one Prophet shall be raised up in the last days; and the pious fraternity who deny that God will ever raise up another Prophet will in consistency be compelled to deny his divine mission, and thereby place themselves in opposition to the Lord, or withdraw their ignorant opposition to the truth.

Thus far, then, the groundwork of their theory has been proved false, illogical, and unscriptural. Let us, therefore, test the relative claims of the "Mormons" and their opponents to the unenviable distinction of "false prophets."

A Prophet is one who foretells events which duly come to pass. A false prophet is one who pretends to foretell events which never come to pass.

The angel told the boy Joseph that his name should be known for good and evil throughout the world. This has been already literally fulfilled. The "religious world" said that the pretended claims of the "impostor" Joseph would soon sink into oblivion. The existing position of the Church proves this false. Joseph said the Gospel would go from land to land and from sea to sea. This has been already accomplished. The "religious world" said "Mormonism" would soon die out of itself; and if not, they would hasten its death, which they tried to do. But "'Mormonism' is not dead, nor is its spirit broken." Joseph said the honest in heart should gather from every nation to the land God had appointed for the purpose. The "religious world" considered the thing too absurd to be

thought of for a moment; and when they saw it being duly realized, they had not the honesty to confess that Joseph was a true Prophet, and themselves false ones. Joseph said the Saints should be driven beyond the Rocky Mountains, and there become great and powerful. The "religious world" said they would exterminate them and "use up Mormonism." But "Mormonism" is not yet "used up," and the Saints are fast becoming a great and mighty people beyond the Rocky Mountains. The religious world said that if they could murder "the Smiths, there would be an end of Mormonism." Joseph said he had laid the foundation so securely that no power on earth or in hell could uproot it. The Prophet and Patriarch were foully and basely murdered, and their cowardly assassins, with their aiders and abettors, have proved "false prophets." Joseph said he was a Prophet of God, and the united testimonies of a hundred thousand living people continue to proclaim it. The "religious world" said and still say that God would never raise up another Prophet. The fulfilled prophecies recorded here, with a host of others, and, in fact, the tenour of all God's revelations, with the burden of prophetic testimony, unite to prove them "false prophets."

When the law of celestial marriage was revealed, the "religious world," the "secular world," and the "social world" proclaimed it the deathblow to "Mormonism." President Young said it would ride triumphant over every opposition. "Mormonism" is not yet dead, and the honest in heart are beginning to understand and realize the vast claims of polygamy, when regulated by just laws, to regenerate the social body.

When the late Utah Expedition started for the home of the Saints, a prolonged note of victory, like a cross between a howl and a whine, sounded through the religious world; and pseudo-prophets by the hundred—editorial, ministerial, and oratorical, proclaimed aloud the downfall of "Mormonism." Brigham Young and Heber C. Kimball were to be hanged, drawn, and quartered; their houses ransacked, and their property destroyed; while others of lesser note were to be hung by the score and pistoled by the hundred. President Young, in Salt Lake City, calmly viewed their murderous preparations, and foretold the result. Strange for once, the press in part (not the "religious" part) consented to sing small, and confessed their surprise at the turn that matters took. But to admit that the "Mormons," were true Prophets, and themselves false ones,—never! In fact, every year, these pious prophets gratuitously favour the people with an "end of 'Mormonism'" prediction, and are very far from being pleased with the Lord that he don't work things a little different in that quarter, and make another Sodom and Gomorrah of it. Oh, infatuated man! how long will you hug delusion to your heart, while the truth stands forth so clear and prominent to every investigating and unprejudiced mind? Can you not see the finger of God working for the redemption of his people, even in the deepest laid plans of the Evil One for their overthrow.

Many other instances might be cited, did space permit. But there is another view of the subject to be glanced at, before we have done.

The Saviour, in cautioning his followers against "false prophets," at another time said—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (Matt. vii. 15.) What, then, shall we say of those who, having fully earned for themselves the epithet, seek to fill up the measure of their iniquity by garbing themselves in the assumed robe of Christian virtues, while their abominations daily brought to light are enough to make the "father of lies" himself blush,—who ride roughshod over the hearts and homes of their indigent fellow-creatures, and trample them under foot in the mire of ignorance,—who rob the widows and orphans, and sap the life current of the simple and credulous poor, in the sacred name of religion,—who, with murderous intent seek to exterminate the noble defenders of righteous truth, or still more assassin-like, strive to stab them in secret with the envenomed point of calumny and slander,—who with true wolfish characteristics fatten on the life-toil of the struggling millions, and mock them with the offer of a salvation which they cannot give them,—who make long prayers, and let drop honied words, with manners bland and religiously impressive, while their hearts are full of evil continually,—who insinuate themselves into

the confidence of the ignorant and unsuspecting, make guile their study, rob God of the honour due to him, Satan of his work, the rich of their wealth, the poor of their rights, and all who believe them of salvation. Are these the characters to arraign the noble and great of the Latter-day Kingdom, whose labours, sufferings, trials, perils, privations, and self-sacrifices shine around them with a glorious halo, and reveal their disinterested efforts for the amelioration and redemption of the human race? No. Let truth stand triumphant, and lies flock back like chickens to roost where they were hatched, and the "religious world" of the nineteenth century wear as they have won the title of, and suffer the consequences of being, "false prophets." Let the honest in heart of every creed, sect, party, and denomination come forth from the delusions that are rampant in the world, and obey the simple truth as it is in Jesus, which is now being declared by his holy Apostles and Prophets in beauty and holiness; so shall they obtain salvation in God's celestial kingdom, and be prepared to "stand before the Son of Man when he comes."

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## LAWS FOR THE PROTECTION OF WOMEN.

BY ELDER G. C. FERGUSON.

Among the institutions of this country which have been organised for the purpose of checking libertinism on the one hand, and remedying defective legislation on the other, is the "Associate Institution for Improving and Enforcing the Laws for the Protection of Women." Ten years ago this Society offered a prize of one hundred guineas for the best essay on the subject of this article. The prize was won by a barrister, and the essay was published in 1854. The object of the society was to get a practical treatise that would "constitute itself a guide to the lawyer, the legislator, the magistrate, and the thinking public." We learn from that essay that England is behind most other countries in her laws for the protection of women. One cause of this backwardness is that the Normans, just after the Conquest, transferred all offences against chastity from the jurisdiction of the King's Court to that of the Ecclesiastical Courts, in which causes were determined, not by the law of the land, but by the canon law of the Romish Church, thus circumscribing the national jurisprudence and confining the operations of the civil courts to the repression of acts of personal violence and offences against property.

"In the meantime, from the corrupt practices of the Church before the Reformation, and from various causes since, the power of the Ecclesiastical Courts has become of no practical utility in correcting morals and enforcing the jurisdiction assigned to them. . . . The laws have in fact, receded, while vice has advanced;" but "the time has arrived when something must be done in good faith and in earnest. . . . The points which require especial attention, and to be put prominently forward in our country, are, first, the express recognition of a parent's legal interest in respect of his daughter's chastity. . . . Secondly, that the efforts by fraud and falsehood to procure women for the purposes of seduction and prostitution be placed upon the same footing and dealt with upon the same principles as fraud and falsehood with reference to goods and money; . . . that the crime may be regulated rather by the fraud and falsehood employed than by the wisdom or simplicity of the person against whom it is directed. Thirdly, that the landlords of houses knowingly and wilfully permitting their property to be used for the purposes of prostitution be made amenable to the law."

Such, substantially, are the reasons assigned for the defects of English law, and such (verbatim) are the general improvements suggested as a remedy. But although these improvements may have been put forth "in good faith and in earnest," it is nevertheless a mere playing with the subject. In the first place, these amendments give the law no direct power over prostitutes themselves. Why punish a landlord for allowing his property to be used for the purposes of prostitution, when the prostitutes themselves, male and

female, go free? What sort of justice would it be to execute the landlord of a house in which systematic murder had been committed, while the actual murderers were permitted to migrate to other localities to seek out fresh victims and bring other landlords into grief? To punish even the tenant or keeper of a house of ill-fame would not mend the matter; for if a prostitute, as such, is not amenable to the law, then prostitution is not legally criminal; and to punish either landlord or tenant for allowing their property to be used for purposes not criminal would justly criminate those who inflicted such punishment.

The "particular measures" by which the essayist proposes to put a stop to the traffic in seduction, and give a parent a legal interest in the chastity of his daughter, are more to the point, because they treat seduction as a crime in itself. But the crime is only to amount to a misdemeanour; so that, after all, the seducer would merely get scotched, and the pimp or the procuress the same. This would hardly stop the infamous traffic; and it is much to be feared that a parent's legal interest under such circumstances would not avail much.

The Jewish law is briefly noticed at the commencement of the Prize Essay; but the writer does not seem disposed to adopt any of its provisions. He says:—

"The peculiar nature of the Jewish rites and observances, the few certain facts beyond what has been already stated, preclude the possibility, even if it were otherwise desirable, of any dissertation on these laws. They may be, therefore, with no impropriety, passed over without comment, although not without notice."

It appears, then, that although the Bible may do very well "to point a moral or adorn a tale," it is of no earthly use in practical legislation; and therefore it is "with no impropriety" put back on the shelf. But stop. Were not the Jewish laws revealed by the God of Israel? Yes. Then surely they are worthy of more consideration; for if any lawgiver in the universe is qualified to legislate for the protection of women, that lawgiver is He. One would suppose that this alone would make a dissertation on these laws very desirable indeed; nay, that it is not only a gross impropriety, but a daring insult to Jehovah, to pass them over without comment. Admit that (besides what is stated in the Prize Essay,*) the number of "certain facts" bearing upon this particular point are few, they are nevertheless of vast importance. It is, for example, a very important fact that the Bible laws for the protection of women were in force long before the Jews existed as a nation. The law of Moses did modify them in some minor particulars, but its effect mainly was to confirm and reimpose what God had given as a guide to his servants ages before. More important still is the fact that these laws were never repealed, and therefore (unlike the peculiar Jewish rites and observances,) they remain in force till this day. Undoubtedly, then, the book which was intended as "a guide to the lawyer, the legislator, the magistrate, and the thinking public," instead of hesitating or questioning whether "any dissertation on these laws" were desirable, should have pointed out the absolute necessity of their reintroduction and enforcement; and because it does not do so, it is quite unfit for the purpose of a "guide book."

There are others who have, as an aim, the improving and enforcing of the laws for the protection of women, besides the "Associate Institution." They are the Priesthood and members of the Church of Jesus Christ of Latter-day Saints; and as, through their agency, the God of heaven has begun to set up his kingdom, they take the Bible laws, or "everlasting covenant," as the basis and superstructure of all legislation upon this matter. The following extract from a veritable "dissertation on these laws" (P. P. Pratt's *Key to Theology*, pp. 163, 164,) will show that they will vouchsafe to the "great social evil" a much more vigorous handling than does the Prize Essay:—

"The peculiar characteristics of the blessings included in the everlasting covenant made with Abraham, Isaac, Jacob, and their lineage, was the multiplicity of their seed, and the perpetuity of the royal, priestly, and kingly power in their lineage. To assist in carrying out and fulfilling this covenant, good virtuous women were given to their faithful prophets, rulers, and wise and virtuous men; and, as it was said of the four wives of Jacob, 'these did build the house of Israel.' While peculiar blessings and encouragements were given to a good

* This comprises the following texts of Scripture:—Exodus xxii. 16, 17; Deut. xxii. 28; Deut. xxii. 23, 24; Leviticus xix. 20, 29; Deut. xxii. 25, 26, 27; xxiii. 17, 18.

and faithful man, and to his wives and children,—while they were honoured of God, and respected by all who knew them,—while the father of a hundred children was held in greater honour than the hero of a hundred battles, adultery, fornication, and all unlawful intercourse was strictly prohibited, and even punished by the strictest laws—the penalty of which was death. A daughter of Israel, who, by prostitution, was rendered unworthy or unqualified for the duties of a virtuous wife and mother, was considered unfit to live; while the male who would thus trifle with the fountain of life, and contribute to render a female unworthy to answer the end of her creation, was also condemned to death. Strict laws were also given and diligently taught to both sexes, regulating the intercourse between husband and wife. All intercourse peculiar to the sexes was strictly prohibited at certain seasons which were untimely. Nor were the bonds of wedlock a shield from condemnation where the parties, by untimely union, excess, or voluntary act, prevented the propagation or injured the life or health of themselves or their offspring."

This legislation is masterly and God-like. It does not trifle with a great evil, but deals with it. It first provides correct teaching; and then over and above the exalted happiness which always accompanies the practice of virtue, it holds out substantial reward to the obedient, both in time and in eternity. Finally, it points to the glittering sword of God's retribution as the inevitable fate of those who knowingly and wilfully prostitute the "fountain of life" to the debasing and damning gratification of lust. But even when it punishes with death, it is not merely as a warning to others—it is not alone to put a stop to iniquity, but as the only means of saving the culprit from eternal perdition; and the time is not far distant when these laws will rule the world.

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## HISTORY OF JOSEPH SMITH.

(*Continued from page* 216.)

[October, 1843.]

Monday, ten o'clock, a.m.

Conference assembled, and resumed business.

Singing by the choir. Prayer by Elder A. Cutler.

The business pertaining to the Temple was then announced by the President as next in order.

Elder Alpheus Cutler, on the part of the Temple Committee, represented the work of the Temple to be retarded for want of team work and provisions—also of iron, steel, blasting powder, and clothing,—giving as his opinion that the walls could easily be completed next season, if these embarrassments were removed, and the brethren would come forward to sustain them in the work with the means that were in their hands.

Elder Reynolds Cahoon followed, seconding the remarks of Elder Cutler, and setting forth the importance of the Saints' using their utmost exertions to fulfil the revelation concerning the Temple, earnestly exhorting the Saints here and abroad to roll in the necessary means into the hands of the Trustee, that the work may advance with rapidity.

President Hyrum Smith followed with pertinent remarks on the importance of the work—the ease with which it might be advanced to its completion,—that it had already become a monument for the people abroad to gaze on with astonishment. He concluded with some advice to parents to restrain their children from vice and folly, and employ them in some business of profit to themselves, to the Temple, or elsewhere.

On motion by Elder William Law, and seconded by President Hyrum Smith, Conference voted that we, as a Conference and individuals, will use all the means, exertions, and influence in our power to sustain the Temple Committee in advancing the work of the Temple.

Conference adjourned for one hour.

Two o'clock, p.m.

Conference re-assembled, and listened with profound attention to an impressive discourse from President Joseph Smith, commemorative of the decease of James Adams, Esq., late of this city, and an honourable, worthy, useful, and esteemed mem-

ber of the Church of Jesus Christ of Latter-day Saints.

"All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation. If we have any claim on our Heavenly Father for anything, it is for knowledge on this important subject. Could we read and comprehend all that has been writtten from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experience of others, or the revelation given to *them*, can never give *us* a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject.

We are only capable of comprehending that certain things exist, which we may acquire by certain fixed principles. If men would acquire salvation, they have got to be subject, before they leave this world, to certain rules and principles, which were fixed by an unalterable decree before the world was.

The disappointment of hopes and expectations at the resurrection would be indescribably dreadful.

The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life.

I assure the Saints that truth, in reference to these matters, can and may be known through the revelations of God in the way of his ordinances, and in answer to prayer. The Hebrew Church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ, the Mediator of the new covenant.' What did they learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: the keys of power and knowledge were with them to communicate to the Saints. Hence the importance of understanding the distinction between the spirits of the just and angels.

Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

Patriarch Adams is now one of the spirits of the just men made perfect; and, if revealed now, must be revealed in fire; and the glory could not be endured. Jesus showed himself to his disciples, and they thought it was his spirit, and they were afraid to approach his spirit. Angels have advanced higher in knowledge and power than spirits.

Concerning brother James Adams, it should appear strange that so good and so great a man was hated. The deceased ought never to have had an enemy. But so it was. Wherever light shone, it stirred up darkness. Truth and error, good and evil cannot be reconciled. Judge Adams had some enemies, but such a man ought not to have had one. I saw him first at Springfield, when on my way from Missouri to Washington. He sought me out when a stranger, took me to his home, encouraged and cheered me, and gave me money. He has been a most intimate friend. I anointed him to the patriarchal power—to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has gone to a more important work. When men are prepared, they are better off to go hence. Brother Adams has gone to open up a more effectual door for the dead. The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith.

Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can.

If we would be sober, and watch in fasting and prayer, God would turn away sickness from our midst.

Hasten the work of the Temple, renew your exertions to forward all the work of the last days, and walk before the Lord in soberness and righteousness. Let the Elders and Saints do away with light-mindedness, and be sober.'

Such is a faint outline of the discourse of President Joseph Smith, which was delivered with his usual feeling and pathos, and was listened to with the most profound and eager attention by the multitude, who hung upon his instructions, anxious to learn and pursue the path of eternal life.

After singing by the choir, and prayer by the President, Conference adjourned *sine die*, with the benediction of the President.

JOSEPH SMITH, President.
GUSTAVUS HILLS, Clerk."

The missionaries to the Society Islands went on board the ship *Timoleon*, Captain Plasket, at New Bedford, and got under weigh. Elder Philip B. Lewis donated $300 towards their passage and fit-out. Elder Knowlton F. Hank's health was very poor.

*(To be continued.)*

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*SATURDAY, APRIL* 14, 1860.

AMERICAN PASSING EVENTS.—Passing events are always the signs of the times, and every passing event has its cause, its meaning, and its bearing. This is, of course, always the case in every age and with every people. But in stirring times, and when the passing events are uncommon, then every passing event seems to possess more than ordinary meaning, and to be shaped with a pointed bearing, while these passing events strikingly and in uncommon characters appear as the signs of the times. The passing events and the conduct and movements of any people have then their due meaning and their certain bearing, and form the signs of their times. And if the nation or people be passing through their extraordinary stages, and showing uncommon appearances, then what transpires with them and concerning them has a very strong meaning, and nothing of their movements, conduct, and acts should be lost sight of or considered unimportant. Thus it is now with America. She is passing through her extraordinary stages, and her passing events are strongly the signs of her times. Every matter concerning America is worthy of notice. All the movements, demonstrations, actions, and appearances of that nation, whether political, judicial, military, civil, religious, or moral, seemed to be shaped or tending to some great *finale* in the history and destiny of the United States. Nothing, therefore, that transpires in America is without its meaning; and often little matters, or such as seem little, have a broad bearing, extensive and sometimes awful results, while they also strikingly exhibit the feelings of the people and the state of society. Such we consider to be the character and significance of the items of American passing events referred to in the following.

Our readers will remember that about six months ago the notorious Harper's Ferry insurrection took place. It will also be remembered what a general excitement there was over the affair—how it agitated the whole of the United States, and caused such a feeling of terror to take possession of the South, that the Southern States were almost mad to rush to arms and commence civil war with the North at once, while troops were called out to protect that part of the South more immediately concerned in the insurrection from further surprises and anticipated action of the North.

Of course, mixed with this Southern excitement and terror were large amounts of vindictiveness, desire for revenge, and rage, and absolute detestation against everything Northern, and especially Northern abolitionists and everything at all tainted

by abolitionary principles or bearing an abolitionary impress. In process of time, Brown, the chief and soul of the insurrection, was executed, and this event caused almost as great excitement and military display to guard him against a rescue by the North as the excitement of the insurrection itself, and as the military movements to guard Southern territory and Southern families against any real or imaginary Northern invasion or conspiracy. Others of the Harper's Ferry insurrection shared the fate of Brown, though not executed at the same time; and there can be no doubt that throughout the whole affair the most rabid portion of the people of the Southern States manifested much vindictiveness—not to say inhumanity, rather than dignified or even stern justice, which they should at least have shown, in the absence of mercy. But the end of the affair did not rest at the executions of the principal insurgents several months ago, nor was the thirst for vengeance satisfied by the execution of Brown and others at that time. When people had almost forgotten the Harper's Ferry affair, one of the American mails brings us the news that among the American passing events is the recent execution of two more of the conspirators.

Now, this keeping of men for six months, not to extend mercy or to mitigate their sentence, but to hang them at last, seems uncommonly savage and bloodthirsty. Indeed, it almost seems that, with a horrible refinement of bloodthirstiness, they have kept the poor wretches up to this time to prolong their vengeance and to hold the cup of blood at their lips as long as possible. We need not dwell further upon this one of the recent American passing events, nor speculate upon its effects in keeping alive and working up hatred between the North and South. Simply remarking, however, that this last act touching the Harper's Ferry affair seems to us as impolitic as it is barbarous, we will notice another item found among American passing events.

Our readers and those who are acquainted with the history of the Saints will remember many of the painful scenes and passages of that history, and how full it has been of injustice and wrongs and persecutions. They will remember the mobbings, martyrdoms, sufferings, wrongs, and exoduses of the Saints during the last thirty years, and how the strong hand of the law, instead of protecting the oppressed and the innocent, has used its strength against them,—by its signature, legalized mobs,—by its influence, worked up or cleared the way for vexatious lawsuits,—by its chains, fettered the righteous,—by its strength, held firm its victims, while inhuman wretches murdered them and kept back the friends who would have rescued or died with the beloved ones. Besides, that same strong hand, instead of protecting and redressing the wrongs of the families and friends of the murdered, or those who had been robbed, driven, worried, and cruelly treated from the beginning, it has put forth its might to exile and exterminate them, while the very armies and authority and powers of the nation have been brought to bear and prostituted to these wicked and unjust ends. But connected with all this, there is one great fact that is remarkable, and one which the American passing events of the last quarter-of-a-century are constantly illustrating; and that great fact is, that the spirit which has operated to the detriment of the Saints becomes the prevailing spirit to the detriment of the nation generally; and that after it has been spent upon God's people, it spreads abroad and finds vent, to the general injury and danger of the safety of society. Has not this fact been illustrated by the growth of the spirit of mobocracy, which first received birth to destroy the Saints, but which has now spread throughout the nation? If ruffians have preyed so largely upon the Saints, how general have now become their ravages upon society? And if the Saints have found the legal authority of the nation prostituted, and the acts of justice, of judges, and magistrates

a solemn mockery, the spirit of real justice seems to depart from the nation, and judicial farces become no uncommon thing. Of such a character is the following judicial farce, the account of which is given by the New York *Evening Post*. This paper calls attention to the abuse of authority by the public prosecutor, and gives a specimen of his doings, by detailing a case heard in public court; and this case, be it remembered, was in New York, and not in Utah. It appears that an Irish lad, just arrived from Connecticut, was met by two of his countrymen. While affecting friendship, they robbed him and savagely ill-treated him. The ruffians were apprehended, but were liberated on bail, and, the *Post* says, "played a prominent part in the elections in this city last fall, and were not brought to trial until last Tuesday in Court Sessions." The *Post* thus details the case:—

"There was no doubt or dispute about their having committed a robbery of the very worst kind upon a poor and helpless boy: it was the head and front of their offending; and yet the District Attorney, Mr. Nelson J. Waterbury, actually agreed to let this pass, upon their consenting to plead guilty of an assault and battery simply. For this they have been sentenced to the Penitentiary, Tracey for ninety days, and Grogan for sixty. This is tolerably bad, every one must admit; but what will the public think when we inform them that the Irish lad, whose only crime is his having been young, weak, friendless, and the possessor of a valise, has actually been in prison ever since he was robbed, and was only liberated on Tuesday last? Being a total stranger in the city, and consequently unable to find bail to appear and prosecute, he was committed to the House of Detention as soon as his assailants were indicted, and has ever since been languishing in confinement, while they were roaming at large. In other words, while they are now imprisoned three months for robbing him, he has already been imprisoned eight months for being robbed! If this case of Grogan and Tracey had occurred in Constantinople, there is hardly a tongue in Christendom which would not wag in righteous indignation against Mahomedan barbarity. But it did not occur either in Constantinople, or in Moscow, or Vienna. It occurred in the metropolis of the United States, under Magna Charta, the Bill of Rights, and at least two constitutions, which are the brag and boast of many millions of freemen. This poor Irish boy has pined for eight months in gaol, while those who waylaid and robbed him were drinking, blaspheming, gambling, electioneering, and rambling where they pleased, within sound of every church-bell in the city; and, what makes the whole thing a fouler stain upon our Christianity and our civilization, it was done by 'due process of law.' The law it was, as we have made it and maintained it, which worked this scandalous outrage on justice. It is our law which enables the District Attorney to postpone the trial of two thieves for eight months, and keep their unhappy victim in close confinement; and a law, too, not like that of Naples or Austria, the edicts of a narrow tyrant, but the solemn enactments of constitutional governments."

Perhaps to the unreflective a few passing events such as these may not seem to have much importance; but they do not appear thus to us. We look at them as significant events and as true and striking signs of the times; and we believe that there will be in future a great increase of such American passing events, all going to show that when a nation fights against God and his people, its devils become its own tormentors, and that the whips used against the Saints society at large has to feel; and that the wrongs inflicted upon them pass away from them, but are visited upon the nation.

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DEPARTURE OF THE SHIP "UNDERWRITER."—The ship *Underwriter*, Captain Roberts, cleared on Wednesday the 28th of March, and sailed for New York on Friday the 30th. There were on board 594 souls of the Saints, under the presidency of Elder James D. Ross, assisted by his Counsellors, James Taylor and John Croft. This number included 70 souls from Switzerland, and the remainder from the British Mission. Nearly the whole of this emigrating company of Saints are *en route* direct for Utah, the home of the Saints. God speed and bless them abundantly on their journey!

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EMIGRATION NOTICE.—We expect to dispatch another ship about the last of April with both through emigrants and those going to the States only. This will probably close the emigration for this season, and it is highly important that we should receive the applications for passage at once, to guide us in effecting a charter. We wish all who intend emigrating this season to lose no time in sending up their names and deposits.

# EDUCATION.—No. 3.

BY SIRIUS.

(*From the "Deseret News."*)

When should education commence? A lady once asked this question of the celebrated Dean Swift, with reference to her little girl. "How old is she, madam," asked Swift. "Four years," was the reply. "Then, madam," said he, you have already lost four years." But I am inclined to go farther back than that. Should any ask, When shall we commence the education of our children? I would say *Now* to all—both old and young, male or female, married or single. What, before we have any children born? Yes. If they are not born, so much the better; if they are, and you have never thought of their education, you have lost a brief but very important period of time. If you are not married, better still. Commence to educate the children you hope to have, by cultivating in yourselves those habits, dispositions, and virtues which you would wish to see developed in them. Like begets like. A stream cannot rise higher than its fountain; and parents who wish to have noble, virtuous, and useful children must lay the foundation for a happy future for their offspring in themselves. Example teaches more loudly than precept. We often hear complaints of the unwillingness of the young to profit by the experience and listen to the advice of their seniors. But it is not so generally true as is supposed. And where it is, there is no reason for it. Young people notice that their parents or guardians do not act upon the advice they give to their children; hence they conclude that they cannot be sincere, and that their counsel cannot be good, or they themselves would act on it.

But do we not often see many apparently excellent and exemplary parents, whose children are, nevertheless, disobedient and depraved? Yes. But could we unfold the unseen cause of this, we could trace it to some secret fault in the character or habits of those parents, or some neglect on their part in the education of their children. By a wise and unalterable provision of nature, the mother has most to do with the formation of the disposition, character, and habits of her offspring. One of the most important periods in the life of every human being is while they are in the embryo. It is there the child partakes of her nature, derives his vitality from hers, is influenced by her feelings, passions, and desires, and by a silent but powerfully sympathetic chord is affected by whatever affects her. Facts proving the sympathetic action of the *mind* of the mother on the *body* of the child under such circumstances are too numerous to be doubted; and shall we hesitate to believe that there is an equally intimate and powerful mental communication between them? Does the fever of passion or disease course through her veins?—it must through his also. Is her body healthful, and her mind calm and pure?—so will be his. But it is during this period that, as a general thing, the disposition and character of the future man are formed, and the foundation of his subsequent usefulness and happiness or degradation and misery are laid. It is then, too, that the seeds of health or disease are implanted in his physical constitution, which either gladden or embitter the whole of his earthly existence. But this branch of the subject is itself vast enough to occupy volumes. I must leave it. All who are or hope to be parents ought to "know themselves"—to study the laws of their own being. There are few mothers, however, who do not know enough to realize the necessity of keeping their minds and bodies pure and calm—free from exciting passions and false stimulant.

Education, however, does not, as some suppose, necessarily imply being sent to school. Most children are sent there too young,—frequently to get rid of them at home, because their mothers are too indolent to take care of them, or too ignorant to answer their numerous questions. So they are sent to school, to sit like little statues on a bench, to be trained into formal, dull, moving automatons, till the life and gladness of their little hearts are crushed out, and their natural eager thirst for knowledge is smothered and choked by musty volumes, weary tasks, and sleepy lessons, till they learn to detest the very name of school and teacher, and gladly seek any society or amusement, however deleterious, which will free them

from their hated tasks. A mother asked me once how old her child ought to be before she sent him to school. I would say, Never send your child from you, so long as you can keep him by your side and under your influence, with profit to himself. At any rate, do not push him out into the cold, heartless world, to be exposed to temptation, and to mingle with the vicious, until his character is properly developed, and you have instilled into his mind the principles of integrity and virtue so firmly that the storms of temptation will not be able to uproot them. I know of no period in man's existence when he is more exposed to temptation and trials than during his youthful school-days. Every mother should be able to educate her own children far better than any one else; but if her attainments are limited, the little increase of human lore her child might gain by being sent early away from her side would never compensate for the moral loss, the corruption of his tastes and disposition, which nine cases out of ten, under such circumstances, sustain.

Let parents teach their children, during their infantile years, orally. Let them be instructed out of nature's absorbing and endless volume. Point out to them the wonders of the heavens, the earth, themselves; teach them of the laws of nature and of God; endeavour to illustrate and explain them in a way which will interest them, and their minds will expand much faster, and they will acquire more real, beneficial knowledge in this way, in one day, than they would, confined in the musty walls of a school-room, in a month. When their minds are thus once interested in the pursuit of knowledge, it will no longer be a task to them. They will then wish to learn to read, not as a task, but as a means of acquiring more knowledge; and their minds will continue to expand, and the love of truth will grow with their growth and strengthen with their strength.

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## NEWS FROM UTAH.

*(From the Deseret News of Feb. 15.)*

Festivities Renewed. — On Tuesday evening, the 7th instant, after the *News* went to press, we attended a very agreeable and interesting party at the Social Hall, which, having been closed up or used for other purposes than those for which it was originally intended, for nearly three years, with the exception of the few theatrical performances that were exhibited there in January, 1858, has been thoroughly renovated and fitted up again for parties of social amusement and recreation; and, according to our judgment and taste, it was never better arranged, nor more beautiful, but not gorgeously adorned than it is now or was on that occasion.

Among those present were Presidents Brigham Young, H. C. Kimball, and D. H. Wells; Elders O. Hyde, O. Pratt, J. Taylor, E. T. Benson, E. Snow, and F. D. Richards; Bishop Edward Hunter; President D. Spencer, and other prominent members of our community. His Excellency, Governor Cumming, Surveyor-General Stambaugh, with several members of his staff, the Hon. J. M. Bernhisel, and other distinguished citizens, were also there, together with other principal officers of the Territory and of this county and city, all of whom, not feeling themselves particularly restrained by the dignity of their official stations, whether ecclesiastical or civil, seemed to enter heartily into the spirit and to enjoy the festivities of the occasion without reserve.

The ladies who were in attendance, outnumbering the "lords," contributed not a little, by their intellectuality, beauty, and grace, to make the festivities of the evening agreeable and entertaining.

To particularize or to eulogize those who superintended or were employed in carrying out the arrangements is foreign to our natural inclinations; so we will simply say that all things were in excellent order and in good style; each performed his part admirably and successfully; and there was nothing wanting to render the festivities complete.

The occasion and the company called up many reminiscences of the past; and to see President Young and his immediate associates going forth once more in the gay and festive dance, afforded us a pleasure we have for some time desired to see and realize; and such, if we are not mistaken, were the feelings that pervaded the bosoms of all who were present. The bright hope of the future, if dormant in the heart of any who are looking for "the good time coming," could not but be awakened by a scene like that.

The last social party that we attended in that splendid hall, before the one in question, was the Festival of the Deseret Typographical Association, February 8th, 1856; and if we are not mistaken, that was the last one that was held there previous to the 7th instant. It is with a degree of satisfaction that we again occasionally see a "harp" taken from the "willows" where it has been hanging for a time, while the player has been attending to other matters of more importance at the time passing, and the sweet notes of joy that are now-and-then heard on the evening breeze are indicative to us of better days.

(From the *Mountaineer* of Feb. 4.)

THE DESERET AGRICULTURAL AND MANUFACTURING SOCIETY.—Immediately preceding the adjournment of the Legislative Assembly, a committee of the above society met with the Council and House in joint session, and submitted their proposed measures for the organisation of branch societies throughout the Territory. At the above meeting, the following resolution was adopted, which the board of Directors have politely requested us to insert in the *Mountaineer*:—"Be it resolved by the Legislative Assembly of the Territory of Utah, in joint session convened, that we heartily approve of the measures which are proposed by the Deseret Agricultural and Manufacturing Society, to extend its operations by the organization of branch societies in every county in the Territory; and we hereby declare our readiness to heartily co-operate with the society, as representatives of the people, in our legislative capacity and as citizens of the various portions of the Territory which we represent, in their efforts to encourage the hand of industry in all domestic productions and manufactures, and the introduction of all desirable machinery, until the inhabitants of Utah can enjoy all the necessaries of life, as the reward of their own toil, derived from the elements of our Territory, and until, through the gifts of a bounteous Providence, we and our constituents can enjoy a comfortable subsistence, independent of any other State or nation on earth."

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## AMERICAN ANTIQUITIES,

### CORROBORATIVE OF THE BOOK OF MORMON.

*(Continued from page 223.)*

A statue ten feet high is lying on the ground, covered with moss and herbage; another, about the same size, lies with its face upward. There are four others erect, about twelve feet high, but not in a very good state of preservation, and several altars so covered with herbage that it was difficult to ascertain their exact form. One of them is round, and situated on a small elevation within a circle formed by a wall of stones. In the centre of the circle, reached by descending very narrow steps, is a large round stone, with the sides sculptured in hieroglyphics, covered with vegetation, and supported on what seemed to be two colossal heads. These are all at the foot of a pyramidal wall, near each other, and in the vicinity of a creek which empties into the Montagua. Besides these, they counted thirteen fragments, and doubtless many others may yet be discovered. . . . The building [Palace of Palenque] stands with its face to the east, and measures 228 feet front by 180 feet deep. Its height is not more than 25 feet, and all around it had a broad projecting cornice of stone. . . The building was constructed of stone, with a mortar of lime and sand, and the whole front was covered with stucco, and painted. The piers were ornamented with spirited figures in bas-relief, one of which is represented in the engraving opposite. On the top are three hieroglyphics sunk in the stucco. It is enclosed by a richly-ornamented border, about ten feet high and six wide, of which only a part remains. The principal personage stands in an upright position and in profile. The head-dress is evidently a plume of feathers. Over the shoulders is a short covering decorated with studs, and a breastplate. . . . He holds in his hand a staff or sceptre, and opposite his hands are the marks of three hieroglyphics, whichhave decayed or been broken off. At his feet are two naked figures seated cross-legged, and apparently suppliants. . . The stucco is is of admirable consistency, and hard as stone. It was painted, and in different places about it we discovered the remains of red, blue, yellow, black, and white. . . The building has two parallel corridors running lengthwise on all four of its sides. In front, these corridors are about nine feet wide, and extend the whole length of the building upwards of 200 feet. . . From the centre door of this [the front] corridor a range of stone steps, 30 feet long, leads to

a rectangular courtyard, 80 feet long by 70 broad. On each side of the steps are grim and gigantic figures, carved on stone in basso-relievo, nine or ten feet high. . . . At the farther side of the courtyard was another flight of stone steps, corresponding with those in front, on each side of which are carved figures, and on the flat surface between are single cartouches of hieroglyphics. . . . The whole courtyard was overgrown with trees, and it was encumbered with ruins several feet high, so that the exact architectural arrangements could not be seen. . . . The part of the building which forms the rear of the courtyard, communicating with it by the steps, consists of two corridors, the same as the front, paved, plastered, and ornamented with stucco. . . . In the farther corridor, the wall was in some places broken, and had several separate coats of plaster and paint. In one place we counted six layers, each of which had the remains of colours. In another place there seemed a line of written characters in black ink. . . . This corridor opened upon a second courtyard, 80 feet long, and but 30 across. The floor of the corridor was 10 feet above that of the courtyard, and on the wall underneath were square stones with hieroglyphics sculptured upon them. . . . . On the other side of the courtyard were two ranges of corridors, which terminated the building in this direction. . . . All the piers are standing, except that on the north-west corner. All are covered with stucco ornaments, and one with hieroglyphics. . . . . The subject [of another pier] consists of two figures with facial angles, similar to that in the plate before given, plumes of feathers, and other decorations for head-dresses, necklaces, girdles, and sandals: each has hold of the same curious baton, part of which is destroyed; and opposite their hands are hieroglyphics, which probably give the history of these incomprehensible personages. . . East of the tower is another building with two corridors, one richly decorated with pictures in stucco, and having in the centre the elliptical tablet represented in the engraving opposite. . . . Near the head [of one of the figures sculptured thereon] are three hieroglyphics. . . . Over the head of the sitting personage [alongside the former] are four hieroglyphics. . . . The whole front [of a building on a "pyramidal structure" near the palace] was richly ornamented in stucco, and the corner piers are covered with hieroglyphics, each of which contains ninety-six squares. The four piers are ornamented with human figures, two on each side, facing each other. . . . The first is that of a woman with a child in her arms,—at least we suppose it to be intended for a woman, from the dress. . . . The head is destroyed. Over the top are three hieroglyphics, and there are traces of hieroglyphics broken off in the corner. The other three are of the same general character. Each probably had an infant in the arms, and over each are hieroglyphics. . . The front corridor is seven feet wide. . . In this corridor, on each side of the principal door, is a large tablet of hieroglyphics, each 13 feet long and 8 feet high, and each divided into 240 squares of characters or symbols. . . . The corridor in the rear is dark and gloomy, and divided into three apartments. . . . In the centre apartment, set in the back wall, and fronting the principal door of the entrance, is another tablet of hieroglyphics, 4 feet 6 inches wide, and 3 feet 6 inches high. . . . The hieroglyphics are the same as were found at Copan and Quiriga. The intermediate country is now occupied by races of Indians speaking many different languages, and entirely unintelligible to each other; but there is room for belief that the whole of this country was once occupied by the same race, speaking the same language, or, at least, having the same written characters. . . . Another pyramidal structure, now ruined and overgrown with trees, is 134 feet high on the slope; and on its summit is the building marked No. 2. . . This building is 50 feet front, 31 feet deep, and has three doorways. The whole front was covered with stuccoed ornaments. Thetwo outer piers contain hieroglyphics. . . . The interior, again, is divided into two corridors running lengthwise. . . . The back corridor is divided into three apartments, and opposite the principal door is an oblong enclosure. . . . Within, the chamber is 13 feet wide and 7 feet deep. There was no admission of light, except from the door; the sides were without ornament of any kind; and in the back wall, covering the whole width, was the tablet given in the engraving opposite. It was 10 feet 8 inches wide, 6 feet 4 inches in height, and consisted of three separate stones. That on the left, facing the spectator, is still in its place. The middle one has been removed, and carried down the side of the structure, and now lies near the bank of the stream. . . . In the engraving it is given in its original position on the wall. The stone on the right is broken and, unfortunately, altogether destroyed: most of the fragments have disappeared; but, from the few we found among the ruins in the front of the building, there is no doubt that it contained ranges of hieroglyphics, corresponding in general appearance with those of the stone on the left. The tablet, as

given in the engraving, contains only two-thirds of the original. . . . [There are] six rows of hieroglyphics on each side of the principal figures, each row containing seventeen in a line. . . . The principal subject of this tablet is the cross. It is surmounted by a strange bird, and loaded with indescribable ornaments. The two figures are evidently those of important personages. They are well drawn, and in symmetry of proportion are perhaps equal to many that are carved on the walls of the ruined temples in Egypt. . . . Both are looking towards the cross, and one seems in the act of making an offering, perhaps of a child. All speculations on the subject are, of course, entitled to little regard: but, perhaps, it would not be wrong to ascribe to these personages a sacerdotal character. The hieroglyphics doubtless, explain all. Near them are other hieroglyphics, which reminded us of the Egyptian mode for recording the name, history, office, or character of the persons represented. This tablet of the cross has given rise to more learned speculations than perhaps any others found at Palenque. Dupaix and his commentators, assuming for the building a very remote antiquity, or, at least, a period long antecedent to the Christian era, account for the appearance of the cross by the argument that it was known, and had a symbolical meaning among ancient nations long before it was established as the emblem of the Christian faith. Our friends, the padres, at the sight of it, immediately decided that the old inhabitants of Palenque were Christians; and, by conclusions which are sometimes called jumping, they fixed the age of the buildings in the third century. There is reason to believe that this particular building was intended as a temple, and that the enclosed inner chamber was an adoratorio, or oratory, or altar. What the rites and ceremonies of worship may have been no one can undertake to say. . . . Near this building was another interesting monument. . . . It is the only statue that has ever been found at Palenque. We were at once struck with its expression of serene repose, and its strong resemblance to Egyptian statues, though in size it does not compare with the gigantic remains of Egypt. In height it is 10 feet 6 inches, of which 2 feet 6 inches were under ground. . . . The left hand rests on a hieroglyphic, from which descends some symbolic ornament.

*(To be continued.)*

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## PASSING EVENTS.

GENERAL.—Storms at the Cape have of late been prevalent, and the weather very oppressive: the vines have been so ravaged by disease that the crop of raisins will be almost entirely lost. French agricultural accounts are unfavourable, owing to excessive rains. A Marseilles telegram says, "A fanatical cherif, named Setif, with 3,500 Arabs, had revolted against the French: the insurgents were beaten and dispersed by General Desmarets." Communications from Constantinople state that large secessions from the Greek to the Roman Catholic Church had occurred of late in several parts of the Sultan's European dominions, though the movement is said to have little to do with doctrinal questions: the number of converts in the Island of Candia amounts to about 40,000, and France acquires enormous interest there in consequence. The Pope, in an assembly of cardinals and bishops, has drawn up his Act of Excommunication of all those who have contributed to the seizure of a part of the Papal States. The *Patrie* of April 3rd says, "It is announced that a revolutionary movement has taken place in Spain: General Ortega, with 3,000 men, has proclaimed the pretended Don Carlos King. The frequent interviews during the last few weeks between the French Minister at Copenhagen and the Danish Minister of Foreign Affairs have created a suspicion in Germany that mischief is brewing: notwithstanding an official denial, it is still generally believed that Prussia is about to form an entrenched camp near Dusseldorf. At Vienna it is believed that the so-called rectification of the French frontier towards Germany will begin on the Upper Rhine, and great preparations are now making for the defence of this portion of Bavaria.

AMERICAN.—The bill for the suppression of polygamy in Utah has fallen through. Miramon commenced the bombardment of Vera Cruz March 13th: a detachment of his troops have been completely routed by the Liberal forces at Alverido: communication with the interior of the country is entirely cut off: the city of Mexico has pronounced against him. Washington correspondence of the 23rd ult. states that the capture of the steamers *General Miramon* and *Marques* by the American squadron perplexes the Administration; and if the charge of piracy is sustained, 200 persons must be hung; if not, our officers committed a wanton act of war.